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less than that, but their attitude of listlessness and indifference has tended to pull all the rest down to their level. Just why slavery never took root in Bahrein, why the Arabs there never bought slaves to do their diving, is difficult to see. It seems such an easy way to get rich. One reason why Bahrein is a much stronger community financially now than its southern competitor is the fact that slaves have never been brought in to any large extent.

It is a great temptation, this opportunity to have one's work done by slaves, and nothing could seem to offer greater profits. The slaves have no rights. They can be punished if they show less diligence than their owner thinks adequate. They receive no wages at all, only such food and clothing as their master sees fit to give them. Arabs are not the only people that have been deceived by this fallacy. We believed it ourselves a hundred years ago. It has been a disastrous policy from every standpoint. Nothing could exceed the indifference and laziness of the average slave under such conditions. The money spent on food and clothing for these slaves brings a smaller return in service rendered than any wages paid in Arabia. Of that much any one is sure who has watched them work, or rather has watched their very successful efforts to avoid doing any work. Prostitution is commoner on that coast than in any other eastern Arabian community. Slave women are the toys of any man who buys them, and what the Pirate Coast sowed in its treatment of helpless women slaves, it is reaping in an atmosphere of degradation that envelops the entire community from the lowest to the highest.

As passive resisters these slaves are superb. I have seen one of them, disgruntled by some mistreatment or insult, simply lie down on the job and no expostulation

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567 or threat seemed to stir him. They are exceedingly
158 superstitious, too, and are frequently visited by a familiar spirit, who takes complete possession of the individual. The Arabs on the Pirate Coast are not especially superstitious. They are Sunni Mohammedans, and that sort of faith does not readily lend itself to superstition. However, when one of these negro slaves starts up as if suddenly crazed, and runs around shouting and gesticulating and talking earnestly in a changed voice as if a new personality had possessed him, even the hard Arab masters are a good deal awed and hesitate to inflict the punishment they had planned. These visitations may come at the most opportune times, and it takes more hardihood than the Arab usually possesses to disregard such a warning. I have had such a slave jump suddenly from the operating table when all preparations were complete and I had the knife in my hand to begin an operation for the removal of a tumor from his neck. The operation was to be done under local anesthesia, so the patient was fully conscious. We were thankful that he did not wait till ten minutes later when the operation would have been well under way. These slaves are not shamming in any ordinary sense. They thoroughly believe in the genuineness of such manifestations. They do not thus escape every whipping, but these visitations undoubtedly do protect them from a certain number of terrible punishments at the hands of their Arab masters.

565 In these diving communities the actual control even
664 of the civil powers rests in the hands of the diving captains and the pearl merchants. The town of Ras el Kheima has a number of divers who regularly dive in boats the captains of which live in Dibai and Sharja. During one winter war of a small sort broke out between